115 101 In 1913 I met the same Luiz Ka'tą'm in Rio de Janeiro at the chief office of the Serviço de Proteeção aos Indios and also took down samples of his language. He told me, too, that he was a Krahõ' and was living on the Manoel Alves Pequeño, where the villages of this tribe, including Gamelleira, are actually situated. Today I am certain that he was not a Krahõ', but an Apinayé from Bacaba, as clearly proved by his name, his perforated lower lip, and the vocabulary. His mendacious statements were made in order to establish his citizenship in Bahia, with claims to support from the government of that state. When once known to the outside world as a Krahõ', he deemed it wiser to persist in the pretense in order to guard against the contingency of being recognized by some Bahian in Rio.

The Krahõ' have never lived on the Rio Preto or elsewhere in Bahia. Both Sampaio's and my own vocabulary of 1913 are useless as samples of Krahõ' speech, for both represent pure Apinayé, while (as Martius noted in 1819 when recording his Aponegieran word list) the Krahõ' dialect wholly coincides with that of the Canella.

115 171 114 What little information Luiz Ka'tą'm dropped concerning the customs of his people in speaking with Sampaio either applies exclusively to the Apinayé (burity carrying girdle for children, assistance rendered at rapids) or is incorrect (stone knives, transport of fire in pottery). Sampaio's vocabulary also contains a comical blunder: "soul" (Portuguese alma) = catonço; but katõk actually signifies firearms (Port. arma). Equally unreliable is the localization of Gê tribes on his map.

In 1926 Snethlage met several Krahõ' in Carolina and with their aid took down a list of seventy words. In April and May 1930, when I lived among this tribe, I dispensed with obtaining a special vocabulary because of the manifest identity of Krahõ' with the Rąmkõ'kamekra dialect.

619 131 I was able to ascertain that the tribe, which now lives in the district of the Rio Manoel Alves Pequeño, between 8° and 9° S. latitude, has two subdivisions, a northern and a southern.

177 The southern group, which bears the name of Mąkamekra (ostrich tribe), had had its village first on the Gamelleira, then on the Donzella, these being brooks tributary to the upper Manoel Alves Pequeño. A short time before my visit, however, the pressure of the near-by fazendeiros had caused a split, each half now living separately under the chiefs Secundo and Bernardino, respectively, around the headwaters of that river. A friend of the Indians long resident in their vicinity, Santo Moreira, tried hard to prop up the tottering community and to defend the last bit of Indian land against the intruding stockbreeders. But the wiles and calumny of his opponents, with whom the despicable chief Secundo was in league, thwarted all his efforts.

619 131 621 The other subdivision, inhabiting the aldeas of Pedra Branca (pl. 1, *a*) and Pedra Furada some fifty kilometers to the north, on right affluents of the Rio Manoel Alves Pequeño, is called Kenpókateye, that is, those of the flat rock. For the time being two villages of seventeen and sixteen houses, respectively, remain closely knit communities which are still organized up to a certain point in ancient Timbira fashion. To be sure, the Brazilian Baptist missionaries stationed near Pedra Furada are exerting themselves to break up the old organization. They wish to settle the Indians according to the missionaries' notions of a colony, with abolition of log racing, etc. But since the influence of this mission is clearly very slight, the hope remains that these plans, whose realization would signify the beginning of the end for the Krahõ' will not be executed in the immediate future.

619 162 In 1930 the surviving Mąkamekra numbered close to 100; the two Kenpókateye villages may be set at 150 souls each, so that the entire Krahõ' tribe may be estimated at 400.

II. ECOLOGY

Settlements and Houses

361 182 *Settlements.*—One of the most characteristic features of Timbira culture—in the natives' own opinion—is the circular village plan. So long as their aboriginal life retains a spark of vitality they cling to this mode of settlement, which is most intimately bound up with their socioceremonial organization. Notwithstanding their ignorance of Indian usage, the Baptist missionaries in Brazil correctly recognized the social significance of this feature and did their utmost to effect its abandonment; for as long as it survives the ancient social order, too, lives on, and within that there is no place for missionaries. When the Canella transplanted their village to the site of Ponto in 1924, the Indian agent in Barra do Corda likewise tried to convince them that straight streets were far more beautiful, but he had the good sense to desist when the Indians vigorously spurned the proposal.

361 171 114 Snethlage has it that Pereira do Lago ascribes circular villages to the Gamella of Vianna, and Ferreira Gomes to the Krahô', while Ribeiro is supposed to credit a semilunar form to the Timbira of Goyaz.[114] Actually Pereira merely reports round Gamella *huts*, without saying a word about their arrangement. Ribeiro, on the other hand, after stating that the Timbira encampments and settlements were invariably circular, goes on to say: "Alguns Indios de Goyaz edificam em meias lua." This doubtless refers to the horseshoe shape of Šavánte-Šeránte villages. Finally, Ferreira Gomes, though mentioning circular settlements for the Krẽyé (then still near Imperatriz), never got to see any Krahô', as he explicitly states: "... tres aldeas de indigenos mansos os quaes não foram vistos por mim .... estes indigenas são de duas nações, carahús e chavantes."[115]

361 183 The village (krĩ) site must fulfill the following conditions:

1. It must be level. Since level ground of adequate extent is hardly to be found on the slope in the direction of the watercourses, the villages are all situated on the level of the steppe, usually at the end of a spur projecting into the angle between two converging streams.

2. The ground should be neither rocky nor sandy, but represent an outcrop of hard clay, for on sand or rubble barefoot folk cannot dance in comfort, especially if they indulge with Timbira perseverance.

3. The site must not be too far from the water supply, though a difference of a kilometer does not matter.

4. There must be an adequate *galeria* forest near by to provide clearings for a number of years. When the annual tree-felling has deforested the land to the distance of, say, twelve kilometers from the village, the settlement is transferred to a new site that has a sufficiency of timber in the vicinity.

5. Finally, attention is paid to freedom from fever, in which respect the Timbira steppes are, as a rule, favorably situated.

361 363 621 Ponto may serve as a typical steppe Timbira settlement. To be sure, its form lacks the geometrical perfection credited to it in Fróes Abreu's plan, and this author likewise fails to indicate that the village is elevated above the plain.[116] In 1930 it comprised thirty-one houses (ikré), all of whose broad sides faced the plaza. The diameter of the circle was 300 m. Along the front façade of the houses there extends all around the plaza a street (krĩkapẽ') of irregular width; it shall henceforth be designated as the "boulevard" (fig. 1). Its minimum width may be set at about 7 m. In front of the houses of the two vų'tẹ' girls (see p. 92), which always lie opposite each other, the boulevard expands into a small dance ground. Because of

[114] Snethlage, Nordostbras. Ind., 152.
[115] Ferreira Gomes, Itinerario, 490, 495.
[116] Fróes Abreu, Terra das Palmeiras, 99, 168.